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A
Tour to the *East*,
In the Years 1763 and 1764.

With Remarks on the
City of Constantinople
AND THE TŪRKS.

H. S. S.
Select pieces of Oriental Wit, Poetry and Wisdom.

By *S. Lord Baltimore.*



London.
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P R E F A C E.

AS *England* contains men of the greatest knowledge, it is a mere vanity to relate points which are already well known. Whatever we write, whatever we read, requires great indulgence: for it really can serve but for two purposes; the first is, to circulate our own thoughts; and the

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fe-

second, to catch the admiration of the ignorant.

BUT if we carry our criticism to so great an extent it will be going too far. Every traveller is some how singular in his observations, all men not having the same genius.

THE relation in these sheets is short and contracted, but to those of a liberal education, I hope, full enough ; what I saw in my travels recalled strongly to my remembrance the classical
erudition

erudition I was so happy as to receive at *Eton College*. I am a great admirer of good poetry; it is a sweet refreshment from deeper studies; and as I did not debar myself the pleasure of playing with it in the original draught (though perhaps too often) I have not erased it in the press. I hope it will not prove disagreeable; but I am no author, have a variety of affairs to attend on, as well as a very indifferent state of health.

I WROTE

I WROTE the following journals for my own private amusement, without any thoughts of their publication. I have not had the least assistance therein, consequently they must be full of incorrectness. However, as they may be of use, I have permitted them to be published.

A VOYAGE

A
V O Y A G E
FROM

NAPLES through the ARCHES
to CONSTANTINOPLE,
IN THE YEAR 1763.

Ventos et varium Coeli prædicere morem,
Cura fit, atque omnes, cultusque, habitusque
locorum.

V OYAGES by sea are so much
more uncertain than those by
land, that it is well enough
said, by sea one may go ten miles in an
hour, or be ten hours in going one
mile, according to the wind. We set
B out

out in the most favourable month in the year ; but the wind was constantly so contrary, that we were obliged to be casting anchor almost continually.

MAY the 4th we embarked on board a Dutch vessel hired for the voyage, about ten o'clock at night, and immediately set sail.

Aspirant auræ in noctem ; nec candida cursum
Luna negat ; splendet tremulo sub lumine pontus.

Proxima Circææ raduntur littora terræ,

Dives inaccessos ubi Solis filia lucos

Affiduo resonat cantu, tectisque superbis

Urit odoratam nocturna in lumina cedrum,

Arguto tenues percurrens pectine telas.

Hinc exaudiri gemitus, iræque leonum

Vincla recusantum, & sera sub nocte rudentum ;

Setigerquei

Setigerique fues, atque in præsepibus urfi
 Sævire, ac formæ magnorum ululare luporum.

From land a gentle breeze arose by night,
 Serenely shone the stars, the moon was bright,
 And the sea trembled with her silver light. }

Now near the shelves of *Circe's* shores they run,
 (*Circe* the rich, the daughter of the Sun)

A dang'rous coast : the goddess wastes her days
 In joyous songs, the rocks resound her lays :
 In spinning, or the loom, she spends the night,
 And cedar brands supply her father's light.

From hence were heard (rebellowing to the main)
 The roars of lions that refuse the chain,
 The grunts of bristled boars, and groans of bears,
 And herds of howling wolves that stun the
 sailors ears.

DRYDEN.

WE left, with a fair wind, the city
 of *Naples*, of which I shall only say,
 that it formerly was the delight of a
 B 2 people,

people, and their emperors, who governed the universe.

Orbem jam totum, victor Romanus habebat,
 Quo mare, quo terræ, quo sydus currit utrumque;
 Nec satiatus erat; gravidis freta pulsa carinis
 Jam peragrabantur; si quis sinus abditus ultra,
 Si qua foret tellus, quæ fulvum mitteret aurum
 Hostis erat; fatisque in tristia bella paratis,
 Querebant opes: non vulgo nota placebant
 Gaudia, non usu plebeia trita voluptas.

PETRON. ARBIT.

The victorious *Romans* possessed the whole world, as far as the earth, the ocean, or the stars could reach; and yet were not satisfied. The sea struck with heavy laden ships was explored; if any bay, if any land, remained yet undiscovered, which might produce gold, it was considered as an enemy. They were ready to enter into the most horrid wars in search of wealth, and could no longer endure
 common

common enjoyments, or the trite pleasures in plebeian use.

IN the morning we found ourselves becalmed off the island of *Capra*. I think I never beheld so entertaining a sight; the sun casting its rays on the greatest variety of objects I ever saw; the different light and shade, the prismatic tints which this fountain of all colours at its first appearance in the horizon gave them, is impossible to be expressed. The prospects in this neighbourhood are exceeding beautiful; whichever way a landscape painter turns his eye, he is struck with a charming picture. Rocks, seas, mountains, volcanos, ruins of cities, baths, bridges, porticos, temples and palaces, are ele-

gantly, by accident, here alone found mingled with ships, boats, castles, stately cities, men, women, children, cattle, villages, vines, country seats, trees, and pasture. A fresh wind springing up drove us from the beautiful coast of *Naples*; and about midnight we were all on deck to see the *Strombolo*, a mountain which stands in the sea like a sugar-loaf, and from its lofty summit emits continual flames; its aspect at sea is more terrible than the *Vesuvius*, with which it is thought to have a connection, as well as with mount *Ætna*, the greatest of all these fire mountains; the which nevertheless is at most times covered with snow.

—Horrificis juxta tonat *Ætna* ruinis:

Interdumque atram prorumpit ad æthera nubem,

Turbine

Turbine fumantem piceo, & candente favilla,
 Attollitque globos flammaram, & sidera lambit,
 Interdum scopulos, avulsaque viscera montis,
 Erigit eructans, liquefactaque faxes sub auras
 Cum gemitu glomerat, fundoque exæstuat imo.

VIRGIL.

— is to the foot of thundring *Ætna* join'd.
 By turns a pitchy cloud she rolls on high;
 By turns hot embers from her entrails fly;
 And flakes of mounting flames, that lick the sky.
 Oft from her bowels massy rocks are thrown,
 And shiver'd by the force come piece-meal down.
 Oft liquid lakes of burning sulphur flow,
 Fed from the fiery springs that boil below.

DRYDEN.

KEEPING on our course, as well as
 we could, in that uneasy unnatural
 posture which is called gunnel-to,
 we passed by the cavern of old *Eolus*,
 but not without being buffeted by his
 myrmidons.

Nimborum in patriam, loca foeta furentibus

Austris,

Æoliam venit; hîc vasto rex Æolus antro

Luctantes ventos, tempestatêsq; sonoras

Imperio premit.——

VIRGIL.

Thus rag'd the goddess, and with fury fraught,

The restless regions of the storms she fought;

Where in a spacious cave of living stone,

The tyrant Æolus from his airy throne,

With pow'r imperial curbs the struggling winds,

And sounding tempests in dark prisons binds.

DRYDEN.

WE had a very stormy disagreeable
passage to *Sicily*, yet failed between
Scylla and *Charybdis* (two places now-
a-days not worth notice) without fall-
ing into either.

ON

ON the 10th we arrived at *Messina*, which presents to view a most elegant façade of stone building on an extensive quay; but is within a miserable city, void of inhabitants, the plague some few years since having almost depopulated it; and so great an impression has this horrible calamity left on their minds, that we were obliged to go to the lazaret, and pass in review before a commissary, although we brought passports from *Naples*, and had taken many other precautions to avoid it.

ON the 15th we left this melancholy city; and, on account of the diversity of the currents and narrowness of the gulf, passed through, with much trouble

trouble, this channel, which divides
Sicily and the coast of *Calabria*.

On the 17th, whilst we were con-
templating the lofty *Ætna*, which we
had left behind us, we were met by
a storm from the south east, violent
enough to have wrecked us.

Cum mare sub noctem, tumidis albescere cœpit
Fluctibus ; et præceps sperare valentiùs Eurus,

Ardua, jamdudum, demittite cornua, rector

Clamat : & antennis totum subnectite velum.

Hic jubet ; impediunt adversæ jussa procellæ ;

Nec finit audiri vocem fragor æquoris ullam.

Sponte tamen properant alii subducere remos ;

Pars munire latus ; pars ventis vela negare.

Egerit hic fluctus ; æquorque refundit in æquor :

Hic rapit antennis. Quæ dum sine lege geruntur ;

Aspera crescit hyems ; omnique e parte feroces

Bella gerunt venti, fretaque indignantia miscent.

Ipse pavet ; nec se, qui sit status ipse fatetur
 Scire ratis rector ; nec quid jubeatve, vetetve :
 Tanta mali moles, totaque potentior arte est.
 Quippe sonant clamore viri, stridore rudentes,
 Undarum incurfu gravis unda, tonitribus æther,
 Fluctibus erigitur, cœlumque æquare videtur
 Pontus ; et inductas aspergine tangere nubes.
 Et modò cum fulvas ex imo vertit arenas
 Concolor est illis ; Stygiâ modo nigrior undâ :
 Sternitur interdum, spumisque sonantibus albet.
 Ipsa quoque bis agitur vicibus Trachinia puppis :
 Et modo sublimis veluti de vertice montis
 Despicere in valles, imumque Acheronta videtur.
 Nunc, ubi demissam curvum circumstetit æquor.
 Susplicere inferno summum de gurgite cœlum.
 Sæpe dat ingentem fluctu latus icta fragorem :
 Nec levius pulsata sonat, quàm ferreus olim
 Cùm laceras aries balistave concutit arces,
 Utque solent, sumptis incurfu viribus, ire
 Pectore in arma feri, prætentaque tela leones ;
 Sic ubi se ventis admiserat unda coortis,
 Ibat in arma ratis multoque erat altior illis.

Jamque

Jamque labant cunei, spoliataque tegmine ceræ
 Rima patet; præbetque viam letalibus undis.
 Ecce cadunt largi resolutis nubibus imbres:
 Inque fretum credas totum descendere cœlum:
 Inque plagas cœli tumefactum adscendere pontum.
 Vela madent nimbis; et cum cœlestibus undis
 Æquoreæ miscentur aquæ. Caret ignibus æther;
 Cæcaque nox premitur tenebris, hyemisque, fuisque,
 Discutiunt tamen has, præbentque micantia lumen
 Fulmina: fulmineis ardescunt ignibus undæ.
 Dat quoque jam saltus intra cava texta carinæ
 Fluctus: &, ut miles numero præstantior omni,
 Cum sæpe assiluit defensæ mœnibus urbis,
 Spe potitur tandem; laudisque accensus amore
 Inter mille viros, murum tamen occupat unus.
 Sic ubi pulsârunt acres latera ardua fluctus,
 Vastius insurgens decimæ ruit impetus undæ:
 Nec prius absistit fessam oppugnare carinam;
 Quàm velut in captæ descendat mœnia navis.
 Pars igitur tentabat adhuc invadere pinum;
 Pars maris intus erat; trepidant haud segnius omnes,
 Quàm solet urbs, aliis murum fodientibus extrâ
 Atque

Atque aliis murum, trepidare, tenentibus intus.
 Deficit ars ; animique cadunt, totidemque videntur
 Quot veniunt fluctus, ruere atque irrumperere mortes.
 Non tenet hic lacrymas : stupet hic : vocat ille beatos,
 Funera quos maneant : hic votis numen adorat :
 Bracchiaque ad coelum, quod non vidit, irrita tollens
 Poscit opem : fubeunt illi fratresque parensque,
 Huic cum pignoribus domus, & quod cuique re-
 lictum est.

Halcyone Ceyca movet : Ceycis in ore
 Nulla nisi Halcyone est : &, cum desideret unam,
 Gaudet abesse tamen. Patriæ quoque vellet ad oras
 Respicere, inque domum supremos vertere vultus ;
 Verum ubi sit nescit. Tantâ vertigine pontus
 Fervet : & inductâ piceis e nubibus umbrâ
 Omne latet coelum : duplicataque noctis imago est.
 Frangitur incurfu nimborum turbinis arbor ;
 Frangitur & regimen, spoliisque animosa superstans
 Unda, velut victrix, sinuatas despicit undas.
 Nec levius, quàm si quis Athon Pindumve revulsos
 Sede suâ totos in apertum everterit æquor,
 Præcipitata ruit : pariterque & pondere & ictu,
 Mergit in ima ratem. Cum qua pars magna virorum
 Gurgite

Gurgite pressa gravi, neque in aera reddita, fato
 Functa suo est. Alii partes & membra carinae
 Trunca tenent. Tenet ipse manu, quâ sceptrâ
 solebat

Fragmina navigii Ceyx: focerumque patremque
 Invocat (heu !) frustra.—— OVID.

The sea grew white, the rolling waves from far,
 Like heralds, first denounce the watry war.

This seen, the master soon began to cry,
 Strike, strike the top-sail; let the main-sheet fly,
 And furl your sails: the winds repel the sound,
 And in the speaker's mouth the speech is drown'd.
 Yet of their own accord, as danger taught
 Each in his way, officiously they wrought;
 Some stow their oars, or stop the leaky sides,
 Another bolder yet the yard bestrides,
 And folds the sails; a fourth with labour laves
 Th' intruding seas, and waves ejects on waves.

In this confusion while their work they ply,
 The winds augment the winter of the sky,
 And wage intestine wars; the suff'ring seas
 Are toss'd, and mingled, as their tyrants please.

The

The master would command, but in despair
 Of safety, stands amaz'd with stupid care,
 Nor what to bid, or what forbid he knows,
 Th' ungovern'd tempest to such fury grows :
 Vain is his force, and vainer is his skill ;
 With such a concourse comes the flood of ill ;
 The cries of men are mix'd with rattling shrowds ;
 Seas dash on seas, and clouds encounter clouds :
 At once from east to west from pole to pole,
 The forky lightnings flash, the roaring thunders roll.
 Now waves on waves ascending scale the skies,
 And in the fires above the water fries :
 When yellow sands are sifted from below,
 The glitt'ring billows give a golden show :
 And when the fouler bottom spews the black,
 The *Stygian* dye the tainted waters take :
 Then frothy white appear the flatted seas,
 And change their colour, changing their disease.
 Like various fits the *Trachian* vessel finds :
 And now sublime she rides upon the winds ;
 As from a lofty summit looks from high,
 And from the clouds beholds the nether sky ;

Now

Now from the depth' of hell they lift their sight,
 And at a distance see superior light ;
 The lashing billows make a loud report,
 And beat her sides, as batt'ring rams a fort :
 Or as a lion bounding in his way,
 With force augmented, bears against his prey,
 Sidelong to seize : or unappall'd with fear,
 Springs on the toils, and rushes on the spear :
 So seas impell'd by winds, with added pow'r
 Assault the sides, and o'er the hatches tow'r.

The planks (their pitchy cov'rings wash'd away)
 Now yield ; and now a yawning breach display :
 The roaring waters with a hostile tide
 Rush through the ruins of her gaping side.
 Mean time in sheets of rain the sky descends,
 And ocean swell'd with waters upwards tends ;
 One rising, falling one, the heav'ns and sea
 Meet at their confines, in the middle way :
 The sails are drunk with show'rs, and drop with
 rain,
 Sweet waters mingle with the briny main.
 No star appears to lend his friendly light :
 Darkness and tempest make a double night ;

But

But flashing fires disclose the deep by turns,
And while the lightnings blaze, the water burns.

Now all the waves their scatter'd force unite ;
And as a foldier foremost in the fight,
Makes way for others, and an host alone
Still presses on, and urging gains the town ;
So while th' invading billows come a-breast,
The hero tenth advanc'd before the rest,
Sweeps all before him with impetuous sway,
And from the walls descends upon the prey ;
Part following enter, part remain without,
With envy hear their fellows conqu'ring shout,
And mount on others backs, in hopes to share
The city, thus become the feat of war.

An universal cry resounds aloud,
The sailors run in heaps, a helpless croud ;
Art fails, and courage falls, no succour near ;
As many waves, as many deaths appear.
One weeps, and yet despairs of late relief ;
One cannot weep, his fears congeal his grief,
But stupid with dry eyes expects his fate :
One with loud shrieks laments his lost estate,
And calls those happy whom their fun'ral wait.

This wretch with pray'rs and vows the gods implores,
And ev'n the skies he cannot see, adores.

That other on his friends his thoughts bestows,
His careful father, and his faithful spouse.

The covetous worldling in his anxious mind,
Thinks only on the wealth he left behind.

All *Ceyx* his *Alcyonè* employs,
For her he grieves, yet in her absence joys :
His wife he wishes, and would still be near,
Not her with him, but wishes him with her :
Now with last looks he seeks his native shore,
Which fate has destin'd him to see no more ;
He fought, but in the dark tempestuous night
He knew not whither to direct his fight.
So whirl the seas, such darkness blinds the sky,
That the black night receives a deeper dye.

The giddy ship ran round ; the tempest tore
Her mast, and over-board the rudder bore.
One billow mounts, and with a scornful brow,
Proud of her conquest gain'd, insults the waves
below ;

Nor lighter falls, than if some giant tore
Pindus and *Athos* with the freight they bore,

And

And tofs'd on seas ; prefs'd with the pond'rous
blow,

Down sinks the ship within th' abyfs below :

Down with the vessel sink into the main

The many, never more to rise again.

Some few on scatter'd planks, with fruitless care,

Lay hold, and swim ; but while they swim, despair.

Ev'n he who late a scepter did command,

Now grasps a floating fragment in his hand :

And while he struggles on the stormy main,

Invokes his father, and his wife, in vain.

DRYDEN.

The storm however abating, on the
20th we discovered that we were fallen
in with the islands of *Fano*, *Marlera*,
and *Sidona*, on the coast of *Albany*.

The next day we came to an anchor
at a place called *Our lady of Cassopo*,
fifteen miles distant from the island of
Corfu. About two in the morning,

whilst we were endeavouring to get a little repose, after being up four or five nights, on account of the weather, we were suddenly attacked by a corsair from the coast of *Albany*; but on the ship's being alarmed, and the firing some cannon and small arms, they made a retreat with precipitation from whence they came.

THE next day we came into the harbour of *Corfu*, which is a beautiful island, and the fortifications are kept in a condition to make a vigorous defence. I enquired after, but could hear no tidings of, those delightful gardens of king *Alcinöus*, which were said formerly to have been here, and wherein he entertained *Ulysses* after his shipwreck.

shipwreck. The garrison consists of 10,000 soldiers; the governor is called proveditor, and has the command of all the *Venetian* islands; he received us with the greatest politeness; and lives in, and treated us with, great magnificence.

On the 26th we quitted this place in company with a seventy gun ship, commanded by a *Venetian* nobleman called *Molin*; but were obliged by foul winds to bring to at a small distance from the harbour, and after coasting off and on for three days, we were forced to do the same under the island, at a place called *Famara di Leschina*, which we quitted on the 30th in tow by the ship of war.

ON the 2d we reached the island of *Cephalonia*, and there parted from the other ship.

CEPHALONIA is a near neighbour of *Ithaca*, the country of *Ulysses*; it abounds with variety of botanical plants and flowers, which are esteemed the best in *Europe*; some of these flowers being cropt by the goats and sheep, gild their teeth with an extraordinary lustre: they prepare also from these excellent herbs liquors of the finest flavour.

FROM hence we steered to *Zante*, in which island there are two remarkable fountains of pitch. The ladies here never stir out of their houses without

out being muffled up, wearing black masks on their faces, so that there is no seeing the least part of them. We went on shore to the *English* consul's, at whose house we staid ten days, waiting for a wind. On the 12th, looking into the harbour, I observed four or five different winds at the same time, and at sea some merchant-men who had a fair wind on our course, which induced me to try to join them; but before we could do so, a contrary wind obliged us to return to *Zante*, which we left on the 14th along with another *Venetian* man of war; and this through caution, having received advice that there were a number of piratical barks in the *Morea*, which respected no flag.

THE coast of *Greece* and of *Barbary* is very dangerous for a small vessel, such as ours was, to cast anchor near: these barbarians making it their livelihood to rob, under different pretences, whatever ship they can; and on these excursions I have heard that their priests sometimes go with them. They seize on their prey by stratagem, or by suddenly and swiftly coming along-side, and jumping, sword in hand, on board.

ON the 15th we came to an anchor at the island of *Prodano* in *Morea*: here we left the ship of war, which staid to take in water; and taking a passport from signior *Molin*, we set sail with a fair wind, which quickly brought

us to the first island in the *Archipelago*; formerly it was called *Cytherea*, which signifies *Venus*, now it is named *Cerigo*;

Te, Dea, te fugiunt venti, te nubila cœli,

Adventumque tuum; tibi suaves dædala tellus

Summittit flores; tibi rident æquora ponti,

Pacatumque nitet, diffuso lumine, cœlum.

LUCRETIVS.

O goddess! the winds and clouds fly at your approach; for you, the earth prepares its flowers; for you, smile the waters of the sea; and the serene sky shines with light diffused.

But the wind there blowing directly in our teeth, we were forced to stop again for two days, about twelve miles from the fortifications, much exposed to disagreeable occurrences. Quitting
Cerigo

Cerigo on the 19th, we had a tedious calm, and very great heat, for four days, rolling about off *Zea*, *Fermio*, *Andros*, *Sira*, *Tinos*, and the rest of these islands, without being able to set foot on either of them. They form a fine prospect; but as the greatest part of the islands in the *Archipelago* are barren rocks, it does not appear probable that they ever were very populous.

THE island of *Bacchus*, called *Naxos*, is the most fertile of any of them.

IN the channel of *Zea* a large piratical bark kept close to us a whole day, from sun-rise to sun-set, on board which were thirty men and two cannon;

non; they came out on purpose to plunder us, conceiting, I suppose, that an *Englishman* is always furrounded with gold; however, after looking at one another the whole day long, they did not attempt to put their design into execution; for they saw, that if they had, we could not but have given them the worst reception in our power, and we had with us seven guns and some small arms.

ON the 24th we landed at *Tinos*, and lodged at the house of one who stiled himself an *English* consul, signior *Dominico Alebrandi*. Here we staid till the 27th, and then set sail, but were immediately drove back on the opposite island of *Miconi*. In this place

place the dress of the fair sex is particularly strange, and as different from that of the other islands, as that of those islands is different from the dress of the *European* ladies; their heads are adorned with lively coloured turbans; their garments are a short white shift, plaited before and behind, which reaches to their knees; they have white linen drawers, and red, green, yellow, or blue stockings, with various coloured slippers.

Purpureoque alte, furas vincere Cothurno.

THE *Greek* women have fine features, and beautiful complexions; they have very engaging countenances, much like what we see of them in
their

their statues. The *Greeks* certainly have excelled in sculpture all other nations, as the *Italians* have in painting. The houses in these islands have very little furniture in them ; they are clean and neat, but a foreigner cannot judge of the manners or conversation either of men or women, without being well versed in the present *Greek* language.

WE staid but a day or two at *Miconi*, for we were lodged at the house of another strange *Greek*, who called himself also an *English* consul ; he imagined he treated us with great distinction and delight ; but his person and behaviour being equally coarse, we quitted this place on the second of
July,

July, and found ourselves next day under the beautiful island of *Scio*, which, amongst other places, is said to have given birth to *Homer*. We stopped near the harbour of *St. Helena*, about eight miles from the city; but a violent plague raging there at that time, prevented our having the pleasure to go on shore. We left it the day following, and returned again to the same place at night, the wind being against us: we sailed again next day, and passed by the city, which from its beautiful environs appeared to be situated in the midst of a delightful garden. We observed a great number of large covered barges full of people, who lived on the water to avoid being infected on shore. Not being able to advance, we

stopped

stopped again at the end of the island, where we were obliged to stand still two days longer. The 28th, at break of day, we discovered a *Turkish* gal-
 liot, about half a mile from us; they called to us through a trumpet to send our boat on board them, which we complied with; the captain asked in a polite manner, in the *Italian* language, from whence we came, and where we were bound; answer being given accordingly, and a breeze springing up, we steered over to the island of *Myteline*, and were in some hopes of having at least a day or two of good wind, but, as usual, we were disappointed; for just as we reached *Cape Sigri*, not wanting an hundred yards to double it, we were driven back again
 by

by a strong north-wester, and reduced to our usual entertainment of beating about from one tack to the other for three days :

Suave, mari magno, turbantibus æquora ventis,
E terra magnum alterius spectare laborem ;
Non quia vexari quenquam est jucunda voluptas,
Sed, quibus ipse malis careas, quia cernere
suave est.

LUCRETIVS.

How agreeable it is, when we ourselves are safe on shore, to observe others on board of ship labouring in the stormy ocean :

Not that we take pleasure in their distress :

But because it is very agreeable to see those calamities from which we are exempt.

At length, however, on the 13th we passed by the city and castle of *Myteline*.

line. In this place was born a most excellent *Greek* poet, superior to *Anacreon*, of whose genius hereunder I annex a small pattern which I took from some of his works, which are carefully preserved in the Vatican.

Oculos habes Junonis, ô Milete,

Manus Athenis,

Mamillas Veneris,

Et crura Thetidis.

Fælix qui te videt,

Ter fælix qui te audit,

Semideus qui osculatur,

Immortalis qui concreditur.

Thy eyes bespeak the imperial wife of *Jove*,

Thy breasts declare the *Cyprian* queen of love,

Minerva's fingers thy fair hand displays,

And *Thetis'* limbs each graceful step betrays.

D

Happy's

Happy's the man on whom thy eye has hung,
 Thrice happy, sure, if heard thy heavenly
 tongue ;

Great as an emperor who thy lips has press'd,
 If he embraces, as the gods he's blest.

WE saluted, with seven guns, the
 ship of the captain bashaw which lay
 there at anchor, with four galleys and
 some galliots ; they returned our sa-
 lute, as we supposed, with one cannon,
 which they fired. The wind being
 fair, we had no thoughts of seeing
 those hectors again ; but the wind
 shifting, and a storm of thunder and
 lightning, drove us, against our in-
 clinations, into the harbour of *Myte-*
line, within an hundred yards of the
 bashaw's ship, which immediately sent
 a lieutenant, who with thirty men,

fabre in hand, and the plague in his
cloaths, forcibly entered our little
vessel,

—— Mentis inops, ut quem furialis Erichto
Impulit.

saying, “ we had not obeyed the sig-
“ nal, which was for us to bring to,
“ and give informations to the ba-
“ shaw.” We replied, “ we had no
“ sort of informations to communi-
“ cate; that we were at a great dis-
“ tance, under sail, and could not
“ conceive it of any use or intent to
“ come to anchor at *Myteline*.” But
these reasons scarce sufficed to prevent
the bastinado which he threatened to
give our captain; but on shewing him
the Grand Signior’s firman to us

(which however he made very light of) he did not put his menaces into execution; and upon the whole, their behaviour is so arbitrary to extort money on any pretence, that it is advisable for all Christian ships, who sail this way, to avoid, as much as possible, the fleet of the captain bashaw.

ON the 17th, in the evening, we reached a part of the island of *Tenedos*, which is miserably fortified by the *Turks*, and is about two leagues distant from the shore of *Troy*.

Est in conspectu Tenedos notissima famâ
 Insula, dives opum Priami dum regno manebant:
 Nunc tantum sinus, et statio male fida carinis;
 Huc se provecti, deserto in littore condunt.

An isle, in ancient time renown'd by fame,
Lies full in view, and *Tenedos* the name;
Once blest'd with wealth, whilst *Priam* held the
fway,

But now a broken, rough, and dangerous way;
Thither their unsuspected course they bore,
And hid their hosts within the winding shore.

THERE are only sixteen miles from *Tenedos* to the first forts of the *Dardanells*; but the currents are so strong that there is no such thing as making this small distance with a contrary wind. The months of *July* and *August* are the most unfavourable for entering these streights, for the north wind always prevails in that season. *Tenedos* is said to have screened the *Grecian* fleet whilst the fatal horse was introduced into *Troy*. The issuing

forth of the *Trojan* troops to give battle to the *Grecian* forces, is described with consummate energy by *Virgil* in the *Ænied*.

Stant pavidæ in muris matres, oculisque sequuntur,

Pulveream nubem, et fulgenteis ære catervas.

VIRGIL.

The women full of fear standing against the walls, follow with their eyes the dusty cloud, and the troops glittering with brass.

AMONG the multitude of that divine poet's beautiful descriptions, none exceeds that of the fate of *Orpheus* and *Euridice*; part of which only I here insert, though the whole is extremely fine.

Illa

Illa quidem Stygiâ nabat jam frigida cymbâ :
 Septem illum totos perhibent ex ordine menses,
 Rupe sub aëria, deserti ad Strymonis undam,
 Flevisse, & gelidis hæc evolvisse sub antris,
 Mulcentem tigres, & agentem carmine quercus.
 Qualis populeâ moerens Philomela sub umbrâ
 Amissos queritur foetus, quos durus arator,
 Observans, nido implumes detraxit ; at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et moestis lata loca questibus implet.

VIRGIL.

THESE charming lines are thus miserably translated by *Dryden*.

Her soul already was consign'd to fate,
 And shiv'ring in the leaky sculler fate.
 For sev'n continu'd months, if fame say true,
 The wretched swain his sorrows did renew ;
 By *Strymon's* freezing streams he fate alone,
 The rocks were mov'd to pity with his moan :

Trees bent their heads to hear him sing his wrongs,
 Fierce tygers couch'd around, and loll'd their
 fawning tongues.

So, close in poplar shades, her children gone,
 The mother nightingale laments alone :

Whose nest some prying churl had found, and
 thence,

By stealth, convey'd th' unfeather'd innocence.

But she supplies the night with mournful strains,

And melancholy musick fills the plains.

How much better is a plain prose construction than such wretched verse?

Euridice's cold corpse floated in the *Stygian* bark ;

whilst *Orpheus* is reported to have wept seven long months, under a lofty rock near to the barren river *Strymonis* ; and in frozen caves to have pour'd forth his sorrows so powerfully, that tigers were softened, and trees removed, by his verse.

Thus

Thus the nightingale, under some poplar shade,
 grieves for her lost offspring, which the hard-
 hearted ploughman carries away unfledged from
 their nest; whilst she, poor bird, weeps all
 night, sitting on a branch; renews her wretched
 song, and fills the neighbouring woods with
 sorrowful complaints.

On the morning of the 19th we
 endeavoured to pursue our course,
 though the wind was full against us, as
 indeed it had almost constantly been;
 but in the evening were obliged to
 bring to in sight of ancient *Troy*, which
 was finely situated, the country round
 it being a most delightful plain to the
 sea side.

Postquam res Asiæ, Priamique evertere gentem,
 Immeritam visum superis, ceciditque superbum
 Ilium, & omnis humo fumat Neptunia Troja :

Diverſa

Diverſa exilia & deſertas quærere terras

Auguriis agimur divûm.

VIRGIL.

When heaven deſtroy'd, by too ſevere a fate,

The throne of *Priam*, and the *Phrygian* ſtate ;

When *Troy*, tho' *Neptune* rais'd her bulwarks
round,

The pride of *Aſia*, ſmoak'd upon the ground ;

We ſeek in vacant regions new abodes,

Call'd by the guiding omens of the gods.

Hæc finis Priami fatorum, hic exitus illum

Sorte tulit ; Trojam incenſam & prolapſa vi-
dentem

Pergama ; tot quondam populis, terrisque,
ſuperbum

Regnatorem *Aſiæ* : jacet ingens littore truncus,

Avulſumque humeris caput, & ſine nomine
corpus.

VIRGIL.

Thus *Priam* fell, and ſhar'd one common fate

With *Troy* in aſhes, and his ruin'd ſtate :

He,

He, who the sceptre of all *Asia* sway'd,
 Whom monarchs like domestic slaves obey'd,
 On the bleak shore now lies th' abandon'd king,
 A headless carcase, and a nameless thing.

QUITTING this place, the next day we could advance no more than ten miles, opposite a village called *Jiaurchioi*, which signifies, inhabited by Christians. It is well known that the *Turks* call all of us *Giours*, that is infidels.

—Furor vulgi, divos solos esse credentes,
 Quos ipse colit.

FROM hence we set off again on the 21st, beating up against the tide to no purpose till the 29th, when we were obliged to return to *Tenedos*, where we quitted the *Dutch* ship, and embarked

embarked on board a miserable vessel called a *Volligue* ; and on the morning of the 30th passed the first castles of the *Dardanells*. The next day we came to the second castles, known by the names of *Sestos* and *Abydos* ; of which place was *Leander*, who used to swim from thence to *Sestos* to visit his mistress ; one night the sea was very rough, and he near being drowned. *Martial* makes him address the waves thus, “ *Parcite dum propero, mergite dum redeo.*”

AND here also it was, according to *Herodotus*, *Xerxes* began his bridge ; over which, in seven days and as many nights, he marched 1700 foot, and 80,000 horse, exclusive of camels and carriages.

carriages. I do not take the channel to be above three quarters of a mile wide, and on each side are placed a great number of very large cannon, level with the water.

WE went on shore to a *Jew's* house, dined, and returned on board again in the afternoon. We passed the streights, which are about eighteen miles long, and on account of the weather, found it expedient to put into a little village on the *Asiatic* shore, where we staid three days ; and embarking again, came quite near to the island of *Marmora*, from whence this sea takes its name ; the *Black Sea* and the *White* being called the two breasts of *Constantinople*, from whence it receives all
its

its nourishment ; for let what wind will blow, one or the other afford it continually fleets of ships, and plenty of provisions.

ON the 5th we cast anchor at *Rhodosto*, a city pleasantly situated, distant from the metropolis about sixty miles. The *Turks* are here more affable to strangers than in any other place we were at in *Turkey*. We lay at the house of a Roman Catholic abbot, who treated us with great civility.

CONSIDERING the length of time we had been on the water, and how slowly we had advanced, we thought it better to finish the remainder of our expedition by land ; we therefore hired
a *Turkish*

a *Turkish* coach, with several saddle horses: these coaches are long, and something shaped like a hearse, without any seats in them; they are very gay and pretty, being covered with a lively scarlet cloth, and painted red and green on the outside, and embellished with flowers, painted on a silver and gold ground intermixed; they get into them by the help of a ladder, which is afterwards fastened behind; and they have painted lattices instead of glasses or doors.

THE road from *Rhodosto* is beautiful; one passes to *Selivria* over a very long and well built stone bridge; and from thence to *Pera* by land, or to *St. Stephano*.

IN

IN this short journey we experienced the extreme heat of the season, and after three days travel came to St. *Stephano*, which is only five hours distance from *Constantinople*; but the plague having just broke out afresh there, we concluded it best to go first to some one of the islands in the neighbourhood: we took, for that purpose, a boat called *Piade*, with four oars; but there being no possibility of going off on account of the surge of the sea and violent wind, we were forced to spend the night in a sort of cellar, or rather den of *Turks*, whose company was far from inclining us to the repose we had so much need of; for they were of the lowest sort, and half drunk, and lived in a most wretched manner.

manner. Happy were we when the day opened again.

—Ecce ! vigil rutilo patefecit ab ortu

Purpureas Aurora fores, & plena rosarum

Atria.—

OVID.

And the wind being somewhat abated, we got into our piade, which is a long narrow boat. They are, in a manner, the coaches of *Constantinople*, the canal there being full of them, and they are not unlike a slice of a scoop'd melon.

WE had scarce got into the gulph, when the wind rising, and the waves breaking violently into our boat, we were glad to disembark on the first island we could reach. These islands are about fifteen miles distant from

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Constantinople, and are five in number; and as no *Turks* live there, the *Greeks* and *Franks* enjoy great liberty, and go there in the summer to avoid the plague. The *Grecian* beauties amuse themselves here with walking, dancing, and other entertainments.

WITH much difficulty we at last gained the *Prince's Island*, where we were going, and lodged at a *French* merchant's: next day our vessel from *Rhodoſto* arrived; and on the 12th in the morning we embarked in her again, and kept close to the coast of *Asia*, near the gardens of *Sultan Amurath's Seraglio*, almost to *Leander's Tower*: à propos to which I think proper

proper to insert the following lines received from a friend in *England*.

Whilst you, my Lord, thro' foreign countries
roam

In search of health you cannot find at home :
Nor yet less eager to improve your mind
In nature's book, the volume of mankind ;
From *Europe's* follies, and from *Europe's* crimes,
Glad to retreat a while to happier climes,
Where rolls the *Hellepont* its rapid wave,
Fatal to love, *Leander's* watry grave ;
Of soft *Musa*us erst the mournful theme,
His verse perennial with th' unpitying stream ;
Feel warmer suns, and view the cypress grove,
Sacred alone to *Mahomet* and love ;
From *Greece* bewail her ancient genius fled,
Her virgins captive, and her spirit dead :
While now on *Asia's* flow'ry paths you stray,
Where lavish nature paints the purple way,
Who in soft murmurs tenderly complains
Of favours slighted and neglectful swains,

And search, directed by th' historic page,
 For cities lost in all-devouring age,
 Whose lofty tow'rs rise but in empty fame,
 And some vile spot retains th' imperial name,
 That marks the littleness of mightiest things,
 The rage of conquest and the pride of kings :
 While, studious, you pursue th' instructive plan,
 Thro' all the vast variety of man,
 Me to the cloyster'd cell my fortunes doom,
 And *sprightly converse* of a common room,
 'Till you return the heavy hours to spend,
 And hush the sighs due to an absent friend ;
 Those works I turn, which, born in happier days,
 Our manners soften, and transcend our praise.

B. A.

FROM *Leander's Tower* we cross'd
 over to the suburb of *Tophona*, where,
 being met by our *Janissary*, we walked
 up the steep hill of *Pera* to a house pre-
 pared for our reception ; from whose
 windows

windows we eagerly cast our eyes on
Constantinople, that famous city, which
 for its curiosity and situation exceeds
 every other in *Europe*; having em-
 ployed three months and eight days to
 arrive there from *Naples*.

E 3

REMARKS.

without we eagerly call our eyes on
 Conscience, that inward eye, which
 for its witness and sanction exacts
 R E M A R K 2
 placed there in order and right to
 mine there from its seat.
 THOUGH I cannot undertake
 to give any new or valuable
 remarks on the city of Constantinople
 the religion, laws, politics, trade,
 finances, or customs of the Turks, it
 being impossible for a Christian to
 do who should have resided amongst
 them for a long time, and much less
 one who was there less than a year, yet
 I have set down some things which
 have occurred to me, & I have
 And, first, I am strongly assured that
 the plague there is not so dangerous as
 we

R E M A R K S.

THOUGH I cannot undertake to give any new or valuable remarks on the city of *Constantinople*, the religion, laws, politics, trade, finances, or customs of the *Turks*, it being impossible for a Christian so to do who should have resided amongst them for a long time, and much less one who was there scarce a year, yet I have set down some things which have occurred to me relative thereto. And, first, I can assuredly affirm, that the plague there is not so dangerous as

we imagine, nor do I look upon it more contagious than other epidemic fevers; besides mankind perish by such various, invifible, and unknown infections, as well as thofe that feem to be known and diftinguifhed, that the difeafes incident to peculiar countries fhould never hinder a perfon of fenfe from vifiting them, or refiding there.

CONSTANTINOPLE, with the fuburbs, is one of the largeft cities in the world, and is faid to contain feven or eight hundred thoufand people, and would be ftill fuller of inhabitants if the government would admit it. It is built on very unequal ground; and the ftreets are confequently the fame; they are paved, and though not fo clean

clean as those at the *Hague*, are not so dirty as those were in *London*. The houses are built of wood and plaister; they make no great appearance without, but are convenient and sometimes very rich within: most of them command fine prospects to the sea. There are no carriages for the transportation of goods in this city; porters are the general vehicles made use of, except for timber and such like they use horses, and tie the boards on their backs; most things come to the city from the *Black* and *White Seas* by water. The inhabitants are extremely clean and well dressed, especially the *Turks*, in gay colours and the cleanest turbans: each person here is distinguished by his cloaths; and the variety of different

ent

ent shaped turbans denote the situations of the different wearers.

THE women in the street wear robes of green, red, yellow, blue, which cover intirely their underdrefs, which is very rich; they wear a piece of muslin on their head, as far as the eye, and an other on their chins, to the top of the nose, so that their eyes only are uncovered: they walk much about the streets, and the boats and the canal are full of them.

THE streets in this city are free from disturbance. There sits a *Turk*, with a twisted stick in his hand, on a little carpet, at the corner of most of the streets, who, together with his companions,

panions, immediately assemble on any occasion that is necessary. The police of this city is, in many respects, beyond that of any other. Provisions are always in great plenty, very cheap, and very good. This proceeds from its being the duty of the grand vizir himself, the first person in the empire after the Grand Signior, and who certainly is the first subject on earth in eminence and power, to visit, in the different parts of the city, the markets and shops, which he does generally every month or oftener; at which time he is followed, at a distance, by his officers, whom he precedes, dressed like a private man, enquires into the prices of things, and examines their value: if he finds them bad, over-rated,

rated, or deficient in weight or measure, then he assumes the magistrate, calls to his attendants, and punishes immediately the offenders very severely, but seldom with death.

THERE are few physicians, fewer apothecaries, and no surgeons here; the inhabitants therefore, I suppose, know little of the horrid mischiefs occasioned by a certain disease we labour under in great cities.

THE religion, laws, and customs of the *Turks* are, as much as they can make them, in direct opposition to ours; they eat, write, sleep, and sit low, we high; their dead they carry out head, we feet, foremost; their
cloaths

cloaths are long, ours short; they have many wives and mistresses allowed by law, we only one; they have few wh - - - s, we a multitude; they believe in One God, we in the Trinity; they believe in predestination, we do not; our potentates send embassadors to each other, the Grand Signior sends none; they say on this head, that embassadors rather create than remedy disputes.

OUR soldiers implements of war are fire arms, theirs the sabre, the bow, the arrow, and the lance. The *Janissaries* being drawn up before the *feraglio* to alter their exercise, and receive new instructions from count *Bonneval* in the Christian manœuvres
of

of fire arms, threw their muskets disdainfully on the ground, and drawing their sabres, cried out, “ these arms
 “ have sufficed to conquer this empire,
 “ and will suffice to maintain it.”

THE *Turks* make great use of baths, we do not.

THE Grand Signior's sword-bearer, in opposition to our fashion, carries his master's sword by the point : with us sons succeed fathers, with them brothers succeed brothers ; and this in regard to the imperial succession has reason with it ; a minority being impossible, and a young emperor very rare : this, however, has also its inconveniencies ; for it has occasioned many revolutions and massacres. The
 brothers

brothers of the reigning monarch are confined in the *seraglio*, treated like princes, and have women allowed them, though not such as are likely to have children.

THE body of *Janissaries* is omnipotent; great numbers of persons being enrolled therein, who receive no pay, at *Constantinople*; they make and unmake emperors as the *Prætorian* guard did at *Rome*; and have often called forth a prince from a chamber of tears to a refulgent throne, who again has quickly changed the same for a sepulchre.

THE attention of government is directed to keep the law and the soldiery

at variance, for without they unite a revolution can scarce take place; and now-a-days a revolt is not likely to happen, experience having proved the folly of dethroning one man for another, who is sure to put to death great numbers of his refractory friends, for fear of their mutability and rebellious deportment. War is not at present desired by the *Turks*, especially by the great men, who are always sure to fall a sacrifice; for if the *Fanissaries* are successful, they grow insolent to a great degree; and if they are defeated, they despond; and either way occasion destruction to their leaders. The following anecdote will serve to shew something of their dispositions. After the death of *Mahomet* the second,

the

the *Janissaries* made an insurrection, and put to death several vizirs and bashaws, plundered the houses of others, and committed a variety of outrages. There lived in the city at that time an old bashaw, called *Isaac*, who had formerly been vizir to sultan *Amurath*; he was a very good-natured man, but extremely ignorant, and a very bad politician; and to put a stop to sedition, thought proper to place some one on the throne; he went therefore and fetched forth young *Corcud*, brother of *Bajazet*, then absent, whom he caused to be proclaimed emperor, in place of his father, and distributed great sums of money amongst the soldiery to make them return to their duty. Nevertheless, a short time after-

F

wards

wards the *Fanissaries* mutinied again,
 and under pretence of excusing their
 past faults, they came to the divan of
 the new sultan, and told him, “ that
 “ all that was past they had done by
 “ no means for the sake of pillage,
 “ but only to re-establish the affairs
 “ of the empire, the laws of which
 “ were no longer observed; that none
 “ but the children of villagers and
 “ citizens were seen in military em-
 “ ployments; whereas, by ordination
 “ of the first *Ottoman* emperors, they
 “ ought to be filled up with those who
 “ had served in the troops, and grown
 “ old in the exercises of war; all their
 “ pretensions, said they, went no fur-
 “ ther than to obtain, that hencefor-
 “ ward the captains, colonels, lieute-
 “ nant-

“ nant-generals, and governors of pro-
 “ vinces should be appointed from
 “ their corps.” The good old fool *Isaac*
 having read their propositions, reply’d
 on the part of the Grand Signior,
 “ that their demands were very rea-
 “ sonable ; that henceforward regard
 “ should be had to them ; and that
 “ they might retire in peace.” Hav-
 ing been so easily gratified and sent
 away, they directly returned again,
 and cried out, “ they would also have
 “ chosen from amongst them the Ca-
 “ diliskier, who is sovereign judge of
 “ the army, and ought to be most pro-
 “ foundly versed in the law.” The
 bashaw answered them, “ My chil-
 “ dren, such an office ought to be
 “ held by a person of wisdom who has

“ studied the law ; is there any one
 “ amongst you who is capable of it ?”
 The *Fanissaries* replied, “ that there
 “ was one of their comrades, called
 “ *Saroug Buchiuk*, who knew pretty
 “ well how to read, and who did not
 “ write ill ; that by study and appli-
 “ cation he might acquit himself very
 “ well in the office.” Which the
 bashaw having heard, said to them,
 “ I am content with it, the *Cadilif-*
 “ *kier* also shall be yours ; remain in
 “ peace.”

THERE is said to be an immense
 treasure in the *seraglio*. The *Turkish*
 money is very good ; they have gold,
 silver, and mixed metal. *Constanti-*
nople is a free port, from which excel-
 lent

lent policy there is merchandize from all parts very good, and almost as cheap as where it is made. The Grand Signior's fleet consists of fifty or sixty ships of the line, besides galleys and other vessels.

WITH little difficulty I obtained a permission to see the inside of *Santa Sophia*, in which I observed nothing very remarkable: the dome is extensive and well proportioned, but the rest of the building is very heavy. The way up to the galleries, where we were carried to, is not by steps, but by a circular ascent, made for the convenience of the *Greek* emperors to ride up to the galleries on horseback. *Santa Sophia* is not to

be compared to two or three other of the capital mosques.

AT the feast of the *Great Biram* the Grand Signior goes to the mosque of *Sultan Ahmed*. The cavalcade, which issues forth from the seraglio on this occasion, is one of the finest sights in *Europe*; it consists of the vizirs, bashaws, grandees, and all the principal civil and military persons in the city, who go to pay their respects to their emperor. They begin to come out at four o'clock in the morning, and continue doing so till about nine. When the Grand Signior appears, a deep silence is observed. The *Fanissaries* line the street from the palace to the mosque; they are without
any

any sort of arms; they stand with their hands across, and bow down to the Grand Signior and to the vizirs only: these return their salute. I asked a captain of the *Janissaries*, Why they had no arms? Arms! said he, you infidel, they are for our enemies: we govern our subjects with the law.

THE number of black and white slaves brought yearly to *Constantinople*, I have been told, amounts to near 20,000; they pay a capitation tax, and are collected from *Persia*, *Circassia*, *Abyssinia*, *Georgia*, and *Mingrelia*. There are a sort of *Turks* called *Lascas*, who make it their business to procure them; and the

way is to bribe the principals of small towns and villages, and on a proper occasion, when the stout men are absent at work, they enter them, and carry away all they can lay hands on. Many slaves also are purchased from their parents. Many also are bred on purpose to be disposed of: those that come from *Georgia*, *Mingrelia*, and *Persia*, generally go first to the *Crim*, where they become *Mahometans*; from whence they are brought to *Constantinople* by *Turkish* slave-merchants, who, if they do not sell them as they like here, ship them off for *Egypt*, where white slaves are scarce. Formerly the *Greeks* and *Jews* were permitted to buy such slaves as professed the Christian faith; but by
the

the most exprefs and rigorous proclamations of the present Grand Signior, Christians are forbid to purchase any flave at all, nor can it be done without almost certain destruction. The flave market is in the middle of the city; it is a quadrangle furrounded with apartments for white flaves, and in the area below fit the black ones almost naked. The white female flaves, when they are shewn for sale, are dressed finely in blue, black, or crimson velvet embroidered, and in rich head dresses; some of them fetch a great price, and are proud of it. They are by no means unhappy; from almost savages they are well fed, well dressed, and well entertained; they learn variety of things; they live in good families,

milies, and often become rich ; and as to their being in a state of slavery, many situations in life are much more so. The *Turks* inspire them with the utmost disdain and hatred of the Christians ; one of these girls, were it possible to buy her, would not stay an hour in a Christian's house.

THERE is also at *Constantinople* a custom of marrying for a time, by giving a dowry to the girl you take. This is performed before an iman, lawyers, and witnesses.

WITH regard to the beauty of the fair sex, it is impossible to judge of it, their faces being hid. They cannot however fail of having the same bodily

dily accomplishments as other *European* nations ; perhaps more, from the value they set, and the care they take of them : the *Turks* saying, “ the fire
“ of hell can never burn a pretty
“ face.”

A PERFECT beauty is every where a rarity, and must not be looked for now-a-days in the East, but rather in those countries where literature, arts, and sciences abound. For an exact proportion and symmetry, with a proper colouring and expression in every part, are not sufficient to make beauty perfect : this requires the excellencies of the mind ; they are endless and inexpressible, the fruits of great genius and a fine education.

THE

THE good old Muffulman will not, however, for these advantages lay aside his Alkoran, or be inclined to quit his pipe, his sofa, or his girl. Let him enjoy them; but by all means away with that foolish pride the *Turks* in general are blown up with. They are enthusiasts in their religion, they look on those who differ from them as despicable as dogs, hogs, and devils. This is from want of travelling; for they are in the most deplorable ignorance of other nations: and nothing can be more absurd and cruel than their putting a Christian to death, which they certainly do, who is discovered in an intrigue with a *Turkish* woman; whilst we permit them, in

our

our cities, the same chance in amours with ourselves.

It is not the custom among the *Turks* to speak to them of their women; and it would be as improper to ask a *Turk*, how his wife did, as with us it would be to desire to see our neighbour's wife naked; so contrary are their customs to ours.

THE *Turks* in *Europe* are much more civilized than those in *Asia*; for if you pass the canal to *Scutari*, there is great difference in their behaviour: they look as rough as lions, and are ready to tear a Frank to pieces.

THE

THE *Turkish* music, though exactly contrary to ours, is not disagreeable; it consists mostly in unisons. There is a temple in *Pera* wherein is performed twice a week the dance of the Dervises; which is one of the most extraordinary things I ever saw; they admit Christians therein, thinking it so charming themselves, that it will induce every one who is present at the performance to turn Mahometan. Seven or eight Dervises, with high caps, and a sort of long petticoats, which are narrow at the top and very broad at the bottom, enter a large circle, and, after having bowed to their president, begin to turn round in a measure to music, which at first plays slowly, but increases by degrees to the utmost

utmost quickness, whilst the Dervises accelerate their motions in like manner, and continue it for about twenty minutes.

THE *Turkish* language is very grand and expressive, much more so than the *Greek*; there are grammars and dictionaries to learn it from; the greatest variety of tongues in the world is spoken here.

SPECIMENS

1781

Specimens

OF THE

WIT, WISDOM, and POETRY

OF THE

EAST

SPECIMENS

OF THE

WIT, WISDOM, and POETRY

OF THE

EAST.

G

SPENCER

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WIT, WISDOM, &c.

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S P E C I M E N S

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THE most excellent moral in the Alkoran is, “forgive easily, do good

“ to all, and dispute not with the
 “ ignorant.”

SUBLIME and masterly is also this
 passage in the same book, where God
 stops the deluge—“ Earth swallow
 “ down thy waters; sky drink up
 “ those thou hast poured forth. The
 “ waters were immediately gone, the
 “ commands of God were executed,
 “ the ark rested on the mountain, and
 “ these words were heard, *WOE*
 “ *TO THE WICKED.*”

MAHOMET in his journey to hea-
 ven saw *Azrafeel*, an angel who had a
 thousand thousand heads, in each of
 which are a thousand thousand mouths,
 in each of those mouths a thousand
 thousand

thousand tongues, and in each of those tongues a thousand thousand dialects, whereby he constantly celebrates the praises of his most glorious and immense Creator.

IN this heaven, as in the former, I saw the stupendous works of an infinite God; in particular, here I saw a mighty angel whose composition was very surprizing, the one half being snow, the other half fire: yet what is really astonishing, each element retained its particular quality, being wholly free from mixture or confusion. Round about this mighty being stood almost an innumerable company of others of the same composition; all incessantly crying, “Blessed be thy

“ name, O mighty and infinite Crea-
 “ tor, who can with the greatest ease
 “ unite the most different things
 “ without confusion, in order to set
 “ forth thy immense glory.”

DESCENDING from heaven *Maho-*
met was conducted by the angel *Ga-*
briel to a sight of *Paradise*; the earth
 seemed to him of pure silver, its gra-
 vel choice diamonds, its lofty hills
 shining amber, its lesser mountains
 red hyacinths, its buildings neatly
 situated on the banks of that most
 excellent river *Kutber*. The throne
 of the Omnipotent is its covering, and
 its mercy its only medicine. The
 prophets and many angels had here
 their residence. Its cities were all
 paved

paved with pure gold, its palaces seemed built of most precious stones, its vales and gates were extremely beautiful and lovely, and its herbs gave forth the most excellent and odoriferous smells. Now, continued *Mahomet*, I went into several of these cities, and wheresoever I passed I met with odoriferous scents. The trees appearing of gold and silver, here and there charming small rivulets flowed with the choicest wine, honey, milk, and pure water, near to which were fine shady trees, &c. &c. &c.

THE author of *Hakia* proves in his commentaries that the perfect knowledge of God is impossible to any other but himself, because his essence is so

separated from all other beings, that it suffers no sort of determination of names or properties. He is covered with the veil of his own excellence, hid under the royal mantle of his majesty, and thereby guarded against all approaches of a conception and intelligence of his creatures. Do not, therefore, fatigue your imagination and understanding with endeavours to comprehend it, for else you labour in vain.

Issa came to abolish the law of *Moses*; *Mahomet* followed him, and introduced five prayers a-day; his followers say, that, after him, no prophet is to be expected; and they thus uselessly occupy themselves from morning to night. “ Tell me, since you
“ live

“ live in one of these faiths, do you
 “ enjoy more or less of the sun and
 “ moon ? if you answer me imperti-
 “ nently, I will raise my voice against
 “ you ; but if you talk generously, I
 “ shall continue to speak very low.”

—The author of the *Efner El Tenzil*
 says, it is impossible to give any cha-
 racter of God, since there is nothing
 amongst created beings from whence
 can be taken any explication or com-
 parison which is adequate to him ;
 and, therefore, he cries out, “ O
 “ Lord, the weakness of my intelli-
 “ gence can form nothing of you, for
 “ your essence can be only conceived
 “ by your own essence itself.” —The
 author of *Methnevi* well describes
 God’s incomprehensibility in these
 lines :

lines : “ To what purpose serve all
 “ the efforts of human understanding
 “ to comprehend that being which
 “ suffers no combination or distinc-
 “ tion. It is a tree which has neither
 “ roots nor branches, nor body where-
 “ on sense can attach itself. It is a
 “ riddle in which neither natural nor
 “ metaphorical sense can be found ;
 “ nor of which any explication can
 “ thoroughly satisfy. It is infinitely
 “ above our capacities, and we lose
 “ always when we endeavour to com-
 “ prehend it, or even to guess at what
 “ it is. It is therefore in vain, that
 “ we seek for words worthy to dis-
 “ course thereon, and we ought to
 “ content ourselves to adore it in re-
 “ spectuous silence.

“ WHEN

“ WHEN we endeavour to speak of
 “ thee, O Lord, our discourses con-
 “ clude nothing. All the efforts which
 “ our understanding makes to com-
 “ prehend you, end in nothing. We
 “ shall never arrive at a true know-
 “ ledge of what you are. For every
 “ thing which we think for certain,
 “ and every thing whereon we doubt
 “ concerning you, is a mere nothing.”

THE *Christians* err here and there in
 their opinions; the *Mussulmen* are in-
 tirely out of the way; the *Jews* are
 but mummies; and the *Magi* of *Persia*
 dreamers.

OMAR was so firmly persuaded in
 the opinion of the fatal and inevitable
 term

term of human life, that in his last sickness he said, “ that should he have
 “ occasion only to rub his ear with a
 “ little oil to cure him, he would not
 “ do it.”

WHEN destiny is against you, all forethought is useless. When the measure is full, numbers are no more wanted.

THE success of human affairs depends not on men; it is providence and divine decree decides all things.

IT is God who opens, and God who shuts.

THERE is no resource against God, but with God himself.

WE

WE are only the bow, it is God directs the arrow.

HE that afflicts himself for what may happen, does wrong; for should what we dread happen or not, the disquiet we take brings no sort of remedy or advantage.

A WOMAN of *Balsora* carrying an infant in her arms saw pass by a cavalier of handsome mien, richly dressed, and well mounted, and cried out, "I wish to God that my child may
" one day resemble this cavalier;" but the infant immediately turned from his mother's breast, and pronounced distinctly these words, "O Lord, never suffer me to resemble this man."

His

His mother, astonished to hear him speak, not long after observed pass by her a criminal whom they punished with stripes ; and she said, “ Lord, “ defend my child from such treat- “ ment ;” but at these words the infant turned again from her, and prayed to God that the like treatment might befall him. The mother, more astonished than before, asked it, why it spoke thus ? and the child said, “ the “ reason is, that the cavalier is a wick- “ ed man, and the criminal an in- “ nocent person, who amidst all his “ sufferings says, I am content ; God “ suffices me, and will account with “ me for what I endure : for this man “ has obtained, by his patience and “ resignation to the will of the Al- “ mighty

“ mighty, a most eminent degree of
 “ merit, to which I hope one day to
 “ arrive.”

IN the manner you live you will always be ill used, for God has many servants, and when I am dead he will send you another, who will execute his orders with more rigour. Do you desire the prince to be soft and moderate, exercise amongst yourselves justice, and be obedient to his commands ; consider that your behaviour is the principle and cause of the good or bad treatment you will receive. A prince may be compared to a looking-glass, what you see therein is but a reflection of the thing you present to it.

My

My heart has various times turned itself from right to left, but at last has quitted all other beauties to attach itself to you only.

NASSER BEHN AHMED having appointed the emir *Ali* to command his armies; this general, whilst he was receiving his orders, felt a pain, which occasioned him to make a grimace; and after he had received his orders, and was retired home, on changing his cloaths, he found a scorpion which had stung him in several places.

NASSER, hearing what had happened to the emir, said to him, the first time he saw him after he was cured,
 “ that

“ that he did wrong not to have de-
 livered himself from so venomous
 an animal even before him.” The
 emir nobly replied, “ how should he
 who cannot suffer in your presence
 the sting of a scorpion, be able,
 when absent from you, to endure
 the points of arrows, and the cuts
 of sabres, for your service.”

A PRINCE having asked his phy-
 sician, “ how much daily food was re-
 quired to support the body and keep
 up its strength ;” the physician re-
 plied, “ that one pound was enough,
 such a measure being very well ca-
 pable of supporting him, and should
 he take more, he must support it.”

THE man really noble is generally modest and reserved; on the contrary, he who is of low and base extraction is most often rash and impudent.

A wise and prudent man swallows his grief, and waits for the occasion.

THE excellence of a man does not consist in a pretty face; the qualities of the mind are the fund of that beauty, according to the fages.

FOUR things should never flatter us; familiarity with princes, the careffes of women, the smiles of our enemies, nor a warm day in winter; for these things are not of a long duration.

YOUR

YOUR own reason is an error, therefore it cannot discern an error ; to stick firmly to one's own sentiments and opinions is the way to err ; for since you can never reason but upon what is to happen, and the contingency of things, all your thoughts and reasonings will conduct you into the darkness of pride and obstinacy.

THE worst of princes is he of whom the good fear and the bad hope ; it is very difficult however to distinguish the bad from the good ultimately.

IF an ignorant person perceives in himself one virtue, he thinks he has a hundred ; and if he has otherways a thousand faults, he sees none of them ;

but when he observes one defect in an excellent person, he imagines he has a thousand.

HE alone is worthy the esteem of mankind, who has a beautiful soul like a diamond obscured by no speck.

Do not serve that which understands not, nor sees not, nor what brings you no profit : it is astonishing that men of this world pay their court to creatures and forsake their Creator ; they forget to ask of him who is rich, and they endeavour to be assisted by those who are themselves under a necessity of begging.

HE that thinks to content his desires by the possession of what he wishes
for,

for, is like him who puts out fire with straw.

You cannot draw a line but it must have a beginning and an end; a wise man knows, first, the principle and origin of all things; and, secondly, is not ignorant of their end.

As long as old age shall succeed to youth, and the earth turn round the sun, be old in council and young in fortune, so that both old and young may seek to serve you.

THE *Mahometans* esteem fools, saints; and they add, with more sense, that wisdom is looked upon as folly by people of this world, which very wisdom consists in folly.

SOME things may be compared to the eye which appears black, but is, when examined, a body of light.

You have spoke well to-day, but have you thought on what you are to do to-morrow?

You ridicule me because you know what I do; did I know your actions I could return it.

HAPPY are those who know us not, as well as those we do not know; for if we know any one, it serves him only to prolong his labours and interrupt his sleep.

LET us behave so well to our enemies as to make them our friends,
and

and cares our friends in such a manner as to attach them invariably to our interest.

Wise men use liberally their estates, and during their life make their friends partakers of them ; but the avaricious are so foolish, that they amass riches even for their enemies.

To obtain knowledge you should have the vigilance of a crow, the greediness of a hog, the caresses of a cat, and the patience of a dog.

The most excellent of all virtues is purity of intention. Justice for an hour is better than devotion for a year.

WHATEVER knowledge I may have above others is, that I have a long time considered and studied my own ignorance.

THE fire of hell can never burn a pretty face.

THERE is no disease so incurable as inveterate ignorance.

NEITHER good or bad in this world last long.

HAPPINESS is the lot of knowledge, misery the inheritance of ignorance.

THE multitude live in ignorance.

THE bigger the head to the greater infirmity it is exposed.

THE

THE time you employ so ill is carried away by the wind of the common vicissitudes of the world, without its ever being again retrievable.

I PRAY to God to give me grace and strength to do good ; for without that what good can ever proceed from me which ever way I look or act ?

SOME are for method, some for experience.

MEN know not the qualities of what they search after, and therefore they do not attain it.

PRESENTS are the cords and machines which give motion to affairs.

CONSIDER

CONSIDER the caducity of this world.

FEAR God and be ashamed of mankind.

TO-DAY council, to-morrow treason.

A MAN who dresses himself beyond his condition, is like those who put vermilion on their cheeks whilst an ulcer devours them.

DRESS is more proper for the ladies than for men of courage.

THE fruit of abstinence from the affairs of this world is peace of mind.

WHEN

WHEN the mind is tired, and you seek to relieve it by some diversion, use it like the salt on your meat, sparingly.

EXPECT no pity from this faithless cruel world, it never yet gave any to any one ; if you are sometimes dazzled with its brilliance, think it will soon finish and fade away.

THE body is a case wherein the soul is put, like a sword in a scabbard ; it is the sword you should value, not the scabbard.

I DESIRE you to restrain your hands and your desires from the affairs of this world, and when you have done
that,

that, it is of little signification whether your sleeves are long or short.

WE search after three things in this world, honour, riches, and pleasure; but he who lives retired from the world gains honour; he who is contented with what he has is rich; he who despises the world, and occupies not himself with it, has found repose.

THE gain of all things which subsist in this world do nothing but make a noise and disturbance: fly; and make your retreat in the domain of *Chaos*, there you will meet with repose.

SUPPOSE you possessed every thing that is great in this world, will it not
one

one day all vanish ? and that fatal day does it not incessantly repeat to you, that dirt and dust is your only fund and your last habitation ?

THE life of this world is only a sleep, of which the life of the other is the awakement ; and the dreams of this sleep are nothing but confusion.

EVERY thing which wit, wisdom, or imagination can build on ever so solid a foundation, the majesty of God throws down and strikes to atoms at one blow.

HE will catch the wicked when they do not expect it ; they shall have time nevertheless, but the ambush prepared

pared for them is very strong; that is to say, inevitable.

THE accomplishment of God's promises does not depend on your desires; but whoever does hurt shall be punished.

HALEB AL NAGAR being asked, "what was the most excellent thing in man?" he replied, "Sense." "But if he has none, what is the best thing he can have?" "Honesty," replied *Haleb*. "And if he has not that?" — "The counsel of his friends," replied the doctor. "And in want of that?" — "Taciturnity." "And when he cannot have either of these things?" — "A sudden death as soon as possible."

HE

He pulled from his pocket a piece of music, which having distributed to the musicians, he accompanied the same with so much address that he made the whole company laugh heartily. After which, causing another of his pieces to be performed, he made them weep. And then again, changing the music a third time, he laid them fast asleep.

THE khaliff *Al Mamon* spoke thus to the celebrated doctor *Asmaahir* ;
 “ teach me not in publick, and do
 “ not be too forward to give me your
 “ advice in private ; in general, stay
 “ till I ask you, and be satisfied in
 “ giving me a precise answer, without
 “ out adding any thing superfluous :
 “ take

“ take care, above all other things,
 “ not to pre-occupy my thoughts in
 “ order to gain my confidence and
 “ authority : do not expatiate too
 “ much on histories and traditions,
 “ without I give you permission :
 “ when you observe that I deviate
 “ from equity in my judgment, draw
 “ me back again softly, without using
 “ disagreeable words or reprimands :
 “ teach me principally things which
 “ are necessary for my public dis-
 “ courses in the mosques and other
 “ places : do not speak to me in ob-
 “ scure mysterious terms, nor use far-
 “ fetched expressions.”

BABAGAN was a great prince ; but
 what surpassed the number of his vic-
 tories,

stories, and the magnificence of the cities he built, was the design he had to keep a journal, in which his enterprises and his conquests, his particular actions, and even discourse, should have been wrote down without disguise. He so much hated flattery, that one of his courtiers, by his orders, questioned him every morning on the things he had said and done the day before.

I HAVE presented you with many robes, some to keep you warm, and some to defend you from the weather, others to adorn you ; but the most precious dress you can wear is a robe of modesty and innocence. This habit is not of silk or satin, but of that

I

com-

commendable stuff which regards the soul and senses.

THERE is a treasure in this house which cannot be found in any other of created beings ; and this house, beautiful and magnificent as it is, is nevertheless worth nothing if you compare it to that treasure ; for, in a word, he that inhabits this palace is the king of men and monarch of the earth.

A KHALIFF, visiting his treasures with one of his courtiers, found a cistern of gold and silver, and said to him, “ God grant that I may live “ long enough to employ this money.” The courtier hearing these words smiled ; and the khaliff asking him the reason

reason thereof, he replied, “ I remem-
 “ ber, my lord, that accompanying
 “ your predecessor the khaliff *Nasser*
 “ *Abdula* to this place, there was
 “ wanting six feet to fill the cistern ;
 “ and he said, would to God I might
 “ live to finish the filling it up. It is
 “ therefore this difference of senti-
 “ ment that has excited my smiles ;
 “ when I considered, that *Abdula*
 “ thought of nothing but filling—
 “ you, Sir, but of emptying it.”

THE magnificence of the court of
Mahomet is an ocean which has nei-
 ther bottom nor shore. I found my-
 self in this ocean, and dived in the
 deep, without fishing up one pearl ;

but it is not the fault of the ocean, but the effect of my ill luck.

ALEXANDER being asked, why he honoured his master more than his father? said, “ My father brought me
 “ down from heaven to earth; but
 “ my master made me re-ascend from
 “ earth to heaven again.”

HALLADGE having said one day to *Abubekre*, “ Believe in me, and I will
 “ give you a plant whose seeds shall
 “ be of copper which will change in-
 “ to gold.” *Abubekre* answered him,
 “ Believe in me, I will send you an
 “ elephant laying down on its back,
 “ whose feet shall reach the skies;
 “ and

“ and when I choose it shall disappear, I will hide it in your eye.”

THE greatness of the palace answers to the power of him who inhabits it; the same as every nest is in proportion to its bird.

I HAVE cleaned my mirror, and fixing my eyes on it, I perceived so many defects in my person that I easily forget those of others.

A ROUGH stone of *Golconda* becomes a diamond when the sun undertakes to purify it.

IF you have patience you will see, reduced to dust and trodden under foot,

those who have oppressed and trodden upon others; and in the end you will behold blossom like so many roses those who in this world were looked upon as thorns.

You will search for in vain two things, the first is a wise man who is pious; for as soon as you find piety, there also will you meet with ignorance: the second thing you will in vain look for, is a sincere and a constant friend: since then you can no more find this than the other, is it not better to live in retirement?

THIS world is a field wherein we sow for the other; what you sow to-day you will reap to-morrow. Labour
then

then to sow such good seed to-day,
that you may not have the pain to reap
none but bad to-morrow.

THERE is a river in paradise whose
banks are of pure gold, the pebbles
whereon it flows are pearls and rubies;
its sand is more odoriferous than musk;
its water sweeter and whiter than
milk; its foam more brilliant than the
stars: he who drinks thereof is never
thirsty again.

A POET, addressing himself to the
wind passing by his door in its way
to his mistress, says,

“ You shall have my life for a re-
“ compence, if, in the moment when
“ you blow by the door of my mis-
I 4 “ tress’s

“ trefs’s habitation, you repeat to her
 “ these words ; I beheld at the cor-
 “ ner of the street a desponding lover,
 “ who, pressed with extreme desire to
 “ see you, is at the point of death.”

THE same poet says, in another
 place, “ Extreme was the pleasure
 “ which I felt on hearing your foot-
 “ steps, ardent as I was to see the
 “ only object of my wishes, after a
 “ thousand languishing moments of
 “ faint hopes.

“ By the tears in my eyes, and by
 “ the wound in my heart, the clay
 “ wherewith I am made consumes in
 “ flames and dissolves in water at the
 “ same time.

“ AT

“ AT your approach which charms
 “ my heart, I said, it is the zephyr
 “ which brings with it so sweet an
 “ odour, after having passed over fields
 “ full of a thousand sweet-scented
 “ flowers, or heaven has burnt aloes
 “ wood in the flames of the sun.

“ I SAID a thousand times to my
 “ inflamed heart, that it should throw
 “ water on the fire which consumes it,
 “ but it listens not to my advice, and
 “ exposeth itself continually to the
 “ wind which fans the flame ; a thou-
 “ sand amorous disquietudes will re-
 “ duce it at last to dust.”

THESE roses are like the cheek of a
 modest young lady, when her lover
 approaches to salute her.

WHEN

WHEN *Amin Ben Haroun* was young, the khaliff his father urging him to his studies, he wrote on his ink-stand;
 “ I am thinking of my amours; find
 “ some other who will study.”

“ THE promises of night are given
 “ to bring on the day.” This was said by an *Arabian* beauty, of as much wit as wisdom, on her being reproached by the khaliff for not keeping her morning appointment with him, as she had promised.

YE that have seen the greatness of *Alp Arslan* lifted to the skies, come to *Meru*, and ye will see him buried in the dust.

THE

THE following beautiful elegy was composed by the *Persian* poet *Asmak*, on the death of a princess.

“ AT the time when the fresh rose
 “ begins to blow in the gardens, that
 “ which was already open fades in an
 “ instant, and falls to dust ; and whilst
 “ the blossoms of the trees suck up
 “ the moisture of the spring clouds,
 “ this narcissus has dried up, for want
 “ of water, amidst the freshness of a
 “ garden.”

THE khaliff having asked *Asmak* his thoughts of a poem called *Hadaic Al Seher* (the enchanted garden) written by the poet *Raschid*, *Asmak* told the tne sultan the poetry was good, but
 wanted

wanted salt. The sultan, for amusement between these two poets, having publickly declared this judgment, *Raschid*, whose wit was penetrating and ready, was not long in thought ere he gave this reply in verse :

“ *Asmak* accuses my verses of want
 “ of salt ; and I think he has reason,
 “ for I have seasoned them with su-
 “ gar and honey, which do not agree
 “ with salt ; but for his verses, which
 “ have no more flavour than the most
 “ insipid roots, they have no great oc-
 “ casion thereof.”

wanted late. The Sultan, for amuse-
ment between these two poets, hav-
ing publicly declared his judgment,
Rasheed, whose wit was penetrating
and ready, was not long in thought
ere he gave this reply in verse:

Almak accuses my verses of want
JOURNEY BY LAND

for I have lessened them with su-
perfluous and honey, which do not agree
F R O M
with late; but for his verses, which
have no more flavour than the most

CONSTANTINOPLE, &c.

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JOURNEY BY LAND

FROM

CONSTANTINOPLE, through RO-

SSIA, WALLACHIA, BULGA-

RIA, MOLDAVIA, POLAND, and

GERMANY, to ENGLAND.

IN

THE YEAR 1764.

WE set out from the suburbs of
Pera on the morning of the

22d day of May 1764. Our equipage

consisted of two coaches, one after the

others, and one after the others, fa-

stion, with two large waggon to

carry

A

JOURNEY by LAND

F R O M

CONSTANTINOPLE, through ROMELIA WALLACHIA, BULGARIA, MOLDAVIA, POLAND, and GERMANY, to ENGLAND,

IN THE YEAR 1764.

WE set out from the suburbs of *Pera* on the morning of the 22d day of *May* 1764. Our equipage consisted of two coaches, one after the *Turkish* and one after the *Frank* fashion, with two large waggons to carry

carry the necessary baggage, and twenty-four persons in number. We took our way over the church-yards which lie above *Pera*, and bending to the right hand, left the city of *Constantinople* in the valley on the other. We passed through several fine meadow grounds, in which were many hundreds of most beautiful horses belonging particularly to the Grand Signior. We observed, with surprize, that each horse was fastened by the leg with a cord to a stump in the ground, so as nevertheless to be at liberty to graze around at a distance. Most of them were in cloaths, and each of them had separate attendants, who at night spread small carpets on the ground for them to repose on. About noon we
were

were at a place called *Dautpascha*, where the present Grand Signior frequently resides on account of the sweet waters whereon his palace here is built. About four o'clock we arrived at a small town called *Pontipiccola*. In this place the *Turks* are extremely suspicious, on account of its being the last guard of *Constantinople*. It was necessary to furnish ourselves here with a ticket from the custom-house officer. From thence we passed over a large bridge, and spent the night in a village called *Cowmisiez*.

ON the 23d we passed through *Silivria*, *Ghienclia*, and lay that night at *Churlulu*.

K

ON

ON the 24th we went through a village called *Chielistrian*, and from thence to *Bourgaz*, where we lodged in a large and commodious chann. The entrance was through a grand stone portal into a spacious quadrangle, bigger than the Royal Exchange, with a large fountain in the middle. On each side were apartments, without furniture; one side for the women, and the other for the men. From this quadrangle issued stables capable of holding 5000 horses. It is all built of free-stone, and regular masonry; the whole being covered with sheet lead. It must have cost a great sum of money, and was built out of vanity and devotion by a vizir. The *Turks* esteem it an act of piety, as indeed it is,

is, to build inns for the free reception of travellers.

ON the 25th in the evening we arrived at *Kirklissee*, where we lay; and on the 26th we went to *Chanara*, where we saw the *Bulgarian* women, who adorn their head and their breasts with little pieces of silver called *paras*, and other such-like trinkets. We were informed here that the roads were not safe; and, in fact, a musket shot had very near deprived us of one of our drivers.

THE *Bulgarians* are *Scythian Tartars* that speak a sort of *Sclavonian* language. They eat raw horse flesh, and put me in mind of the horrid de-

scription *Juvenal* gives of the *Anthropophagi* in his fifteenth satire.

Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem; sed pectora, bracchia, vultus,
Crediderint genus esse cibi. Quid diceret ergo,
Vel quo non fugeret, si nunc hæc monstra
videret

Pythagoras? cunctis animalibus abstinuit qui
Tanquam homine, et ventri indulsit non omne
legumen.

We see people who are not contented in their
anger only to kill any one, but they consider
their breasts, arms, and face as good food. If
Pythagoras should see these monsters, what
would he say, or where would he not fly to?
he who abstained from eating all sorts of flesh,
as if it was a man's; and did not even indulge
himself with every herb.

THEY

THEY came originally from the oriental *Scythians*, who inhabit the banks of the other side the river *Volga* to the north of the *Caspian Sea*. They are *Christians*, and said to have adopted that religion from the discourse and miracles of certain bishops, whom these barbarians, in their incursions into the *Roman* empire, had taken prisoners. The description which *Claudian* gave formerly of their brethren the *Hunns*, who inhabited the more northern parts, up the nook of the *Caspian Sea*, suits them very well to this day.

Est genus, extremos Scythiæ vergentis in ortus
 Transgelidum Tanaim, quo non deformius ullum
 Arctus alit; turpes habitus, obscenaque visu
 Corpora; mens duro nunquam cessura labori.

Præda cibus ——— frontemque fecari
Ludus, et occisos pulchrum jurare parentes.

CLAUDIAN,

THE northern parts of the globe do not produce a more deformed race of men than those on the other side the cold streams of the *Tanais*, up to the farthestmost parts of *Scythia*. Their dress is wretched, their bodies disgusting to the sight, and incessantly employed in hard work; they live by plunder, and divert themselves in cutting their foreheads; and they delight in swearing at their slain parents.

SOME confound the *Moldavians* and *Wallachians* together; they are indeed sprung from the same origin.

THE famous poet, *Ovid*, was banished to this province into a city called *Tom*i; which he deplores in his *Epistles* and *Tristibus*, written from
the

the *Pontus Euxinus*. He represents the inhabitants as covered with beasts skins, and characterizes them by the breeches they then wore; “*Braccataque turba Getarum.*” He describes *Tomi* as a town fortified with walls, where he was obliged to keep close for fear of the *Barbarians*, who used to take advantage of the *Danube’s* being froze over to plunder the opposite shore. This excellent poet died not far from hence, on the confines of *Hungary*, in *Sabaria*, where is found this epitaph.

Ovid. Nason. epitaph, *Sabariæ*.

Hic jacet ille vates, divi qui Cæsaris irâ

Augusti, patria cedere jussus humo.

Sæpe miser voluit patriis occumbere terris,

Sed frustra ! hîc, illi fata dedere locum.

K 4

THOSE,

THOSE, however, who can write an epitaph, or an elegy, like *Ovid*, want neither to make them immortal. How sweetly he deplores the death of *Tibullus*:

Flebilis indignos, elegia, solve capillos,

Ah, nimis ex vero nunc tibi nomen erit.

Ille tui vates operis, tua fama, Tibullus,

Ardet in extructo corpus inane rogo.

Ecce Puer Veneris fert everfamque pharetram,

Et fractos arcus, & sine luce facem.

Aspice, demissis ut eat miserabilis alis,

Pectoraque infesta tundat aperta manu.

OVID.

O weeping elegy ! let loose your indignant locks :

alas ! too truly will you now be called so.

Tibullus, your poet, your glory, burns a lifeless

body on the funeral pile.

See, the son of *Venus* carries his quiver reversed,

his bow broken, and his torch extinguished.

Look,

Look, how he walks miserable with drooping wings, and beats his naked breast with his cruel hand.

ON the 27th we met with a *Moldavian* prince, who was deposed, and returning to *Constantinople*, with a great number of coaches filled with his attendants, and many *Moldavians* on horse and foot to guard them; for here, and to the banks of the *Danube*, the woods are full of thieves and straggling parties of libertine *Crim Tartars*, two parties of whom passed by our little caravan, well mounted, and armed with lances, bows, and arrows, &c. &c. and we were very fortunate that they did not seize us, as it is their custom to do, they being remarkably civil and honest to strangers at home, but

but abroad the greatest villains and thieves imaginable. So much are they so, that a very little while before we passed through *Moldavia*, they had plundered great part of it, carrying away men, women, children, cattle, and whatever they could lay hands on; and this they do, notwithstanding they are intimate friends and allies of the Grand Signior, who does not think it adviseable to chastise them for it; but partly by threats and partly by presents persuades them to desist.

WE were advised by this prince to join ourselves with the *Capegi* or commissioner, who was going to advance the new prince; and we accordingly did so that evening. On the 28th we departed

departed in his company, who had with him a suite of thirty-six *Turkish* horse; and thus we passed through *Charabounut*, and came in the evening to *Idos*, which is a pretty *Greek* village at the foot of the *Great Balcan*, as it is called now-a-days by the *Turks*. We set out early from thence in the morning to get over it if possible in one day. The *Great Balcan*, formerly called *Hæmus*, is a chain of mountains which rise to a great height one upon another, and extending themselves first from east to west, take afterwards another direction from north to south, which separates part of *Thrace* from the *Sardian* territory of *Dacia*.

—Sic ante tubas, aciemque precatus

Mavors, nubifero seu tu procumbis in Hæmo,

Seu

Seu tu cana gelu Rhodope, seu remige Medo
 Sollicitaris Athos, seu te caligantia nigris
 Illicibus Pangæa tenent, accingere mecum
 Et Thracas defende tuos.

CLAUDIAN.

Thus, O *Mars*! you are invoked before the army
 with sound of trumpets. Whether you repose
 on cloudy mount *Hæmus*, or whether you are
 sollicitated on *Rhodope*, hoary with frost, or on
Athos with the rowing *Mede*; or whether the
Pangæan hills, darkened with black oaks, re-
 tain you, advance with me and defend your
Thracians.

THE ascents over these mountains
 are very steep, and lie in the midst
 of great woods; the road or rather
 track is in as bad condition as can be
 conceived; one high hill is no sooner
 surmounted but you descend rapidly
 into

into a deep valley, full of rocks, mud, and water.

I WAS informed that I should have a view of the *Adriatic* and *Euxine* seas at once, but suppose we did not rise high enough; though I was often struck with the immensity of space and prospect around us.

WE suffered a deal of fatigue, and were near losing all our baggage, which, together with ourselves, was often preserved by the strength and care of our attendants. It was with much difficulty we avoided passing the night in this deserted *Scythian* wilderness; but the presence of the *Capegi*, who here joined us again, gave fresh
spirits

spirits to our men, so that we kept up with his suite, whose custom it is to keep a constant firing into the woods as they pass along, to drive from thence the thieves and villains who lurk there.

WE crossed a river more than sixty times, which meander'd through the wood betwixt stones and stumps of trees, which rendered the passage very dangerous and rough; but towards the evening we got out of this place on a cultivated plain; and came to a *Bulgarian* village called *Kupri Kioi*. Here we found houses built in the shape of sugar loaves, white washed within, and thatched with straw; their inside is very miserable, without furniture,

niture, chimneys, or windows. The women seemed made of mud more than flesh ; and they were as stupid as brutes. We set out from hence on the 30th still over plains poorly cultivated, and arrived at a village called *Coslegia*; from whence we departed next morning, and got to *Hagi Oglou Bazarith* with great difficulty, on account of the badness of the roads.

ON the first of *June* we lay in the village of *Convada*, in which place the *Turks* have the reputation of being for the most part thieves and robbers. We quitted it on the second, and in the evening came to *Cievin*, where we found a tolerable lodging. In our road next day we saw vast uncultivated plains,

plains, and at a distance discovered the *Danube*, and spent the night in a *Greek* village *Jegni Koy*. On the fourth we went on, and at sun-set passed the *Danube* in two large boats, which carried over the horses and carriages. We rested a day in *Jalatz*, which stands on the banks of the river in *Wallachia*.

On the sixth we continued our journey through vast uncultivated plains, which have an excellent soil, the grass being above two feet high on them as far as the village of *Putzen*. This country is infested with innumerable flights of locusts from *Tartary*, which eat up every sort of herbage in a surprising manner. The following evening

ing we got to *Birlatt*, and on the 8th to *Gassovi*, both miserable places, and the lands uncultivated; though they are naturally very good, and might be tilled to great advantage.

ON the eighth we passed through immense woods; continual rains had made the roads so bad, that we did not without much labour get out of them till midnight; and towards morning found we were near *Jassy*, the capital of *Moldavia*, but which we could not enter till day-break, because of the deep mud which surrounds it. The streets of *Jassy* are boarded with deal boards, like our floors; the houses are all on one story, low and mi-
L
ferable,

ferable, and very little better than in the scattered villages we had from time to time set up at on our journey; they are built of earth, except a few belonging to the principal *Spodars*: in one of these huts, having put up a small mattress bed to lie down on, just as I was closing my eyes to sleep, a large cow, which was on the outside my hovel, wanting provender I suppose, eat off the straw covering of the roof, run her head through it, and through the top of my bed; this, together with the innumerable swarms of vermin all over the place, obliged me to sit up all night, as I did indeed almost all the journey.

WE

WE lodged at a convent of the lesser conventals of St. *Antonio Di Padua*, where we were tolerably well furnished with provisions and accommodations for two days. After supper the discourse falling on poetry, I said, “that there had been in *England* most excellent poets.” But they laughed heartily at my information, saying, “that the *English* language was so uncouth, that it was entirely improper for poetry.” These friars spoke *Greek*, *Latin*, and *Italian*; but asked me, “whether *England* was in *London*, or *London* in *England*?” and indeed seemed to care nothing about it.

THE agent of the prince having furnished us with a guide and a string of wild horses, on the 3d we departed, and in the same evening arrived at *Tabor*, a village as miserable as the rest. The morning of the 13th we got to *Stoephanest*, where we passed the night; and at day-break the next morning crossed the river *Pruth*, on a wretched raft, with much danger and difficulty. Getting into our road again, as we approached the frontiers the *Turkish* villages increased; and in the evening we came to the last fortress in *Turkey*, on this side called *Chocim*, where we crossed the river *Knister*, which separates the *Turkish* dominions from *Poland*.

As

As soon as ever you are out of the ferry-boat, wherein you cross the *Knieser*, you are immediately in *Swanietz*; and we were not ill pleased to see the church steeples, and hear the sound of their bells again, which are not allowed in the *Turkish* empire. The *Turks* on their side the river *Knieser* treat the Christians with kicks and thumps like dogs; and would knock one down who should dare to say, "God blefs you, Sir;" but as soon as our *Fanissaries* had passed to the *Polish* side with us, one said to the other, "Brother, you are now within the sound of bells, we must behave otherwise than we do in our own country."

THE town of *Swanietz* is pleasantly situated; and the complexions both of men and women as fine as can be desired. The *Polish* commandant waited on us, and discoursed some time with me in Latin, but had little more sense than a ploughman. He gave us two soldiers as an escort to the fortress of *Kaminieck*, which is one of the strongest by nature that I ever saw. It has only one door into it, and is situated on rocks which are its ramparts. The ditch that surrounds it is extremely broad and deep. There were 10,000 men in it when we were there. We were entertained by the commandant with great politeness. I had almost forgot to mention, that so rare

rare is it for coaches to pass this way, that the curiosity of the people at *Swanietz* was prodigious: they came in crouds to the door of the house to look at us, and I never saw so grotesque a mob; numbers of *Jews*, in long black gowns, being mixed with *Armenians*, *Polanders*, men, women, and children. The eagerness of women being greater than that of the men, and several of them being squeezed and much hurt, cried out miserably, and were obliged to be carried home: but this did not make them desist, for they came again the next day, and were the foremost to come upstairs; which, to satisfy them there

was nothing to see, we thought proper to admit of.

On the 20th we left *Kaminieck*, and came in the evening to a castle called *Hushtatin*, belonging to a nobleman of the same name; and on the 26th we set forward again, and lay that night in the village of *Miconeetz*, which is peopled by *Jews*, as indeed are almost all the *Polish* villages. About the middle of next day we came to the city and fortress of *Leopold*. After a stay there of a few days, we continued our journey, being the first night at *Schierex*, the second at *Tumaschu*, and the next day saw the fortified town of *Zamosch*. We spent the

the night in the village *Mechele*. We came next day to the citadel of *Lublin*; and on the following day we departed, and dined at a village called *Polaco*, where we saw a magnificent palace belonging to the prince *Czartorinski*. We crossed in the afternoon the muddy river *Vistula*, and lay at *Gnieversdorf*. On the middle of next day we set up at an inn about a league distant from *Warsaw*, opposite to another very elegant palace belonging to the same prince.

On the 8th of *July* we arrived at the seat of government in *Poland*; it is situated in a plain of deep sand, so that on one side a horse is up to his belly therein. The city itself consists
of

of one very narrow, ill-paved, dirty street, like one of the worst of our old narrow streets in the city. The suburbs are very handsome, the roads being broad and clean, in which are a number of palaces belonging to the *Polish* grandees. The life and spirit of the place entirely depends on the splendid equipages of these *Palatines*. Their *Hussar*, *Pandour*, and *Cossack* attendants, in variety of dresses, make a pretty sight enough. The *Hungarian* wine at *Warsaw* is the noblest and best in the world.

THERE is nothing remarkable in the city of *Warsaw* except a wooden bridge, just finished, over the *Vistoul*, which gave great satisfaction. But of
all

all works that can be constructed by the hand of civilized men, it is one of the oddest; for it is built of boards and piles, most part of it even with the water edge. But whereas other nations turn their arches under the level of the bridge, they have raised two arches a considerable height thereon, which forms a most dangerous passage, and as strange an aspect; for carriages, when they are at the top of either of those steep hills, rush down with great impetuosity, as if they were running headlong into the river. By this it should seem that the *Polanders* are not very expert in arts and sciences. They are fond of drinking; and I believe few Christians trouble themselves less for to-morrow than they do.

do. The peasants in *Poland* are slaves to their lords, and very robust. The roads we passed through from *Swanietz* to *Warsaw*, are mostly on a flat, and so are those to *Silesia*; we saw but little cultivated lands; but, indeed, our road generally lay through deep forests and pine woods.

Formidolosis ubi latent sylvis feræ.

Poland appears to be a country more belonging to *Jews* than Christians; for in the distance we travelled through it, which was about a thousand miles, we did not pass through above two or three Christian villages; all the rest we saw or baited at being entirely inhabited by *Jews*, who were remarkably ill-dressed, dirty, and abject.

WE

WE made a stay of three months at *Warsaw*; where the *Polish* grandees, and particularly the primate, and count *Poniatowski*, then candidate, now king of *Poland*, shewed us the greatest civilities, and are full of urbanity to strangers.

FROM

WARSAW to LONDON

IN the morning of the 25th of Sep-
tember 1794 we set out from War-
saw, and passed the night in the village
of Rawa. The next night we lay at Pe-
terhoff, and the following at Wiatrow.
Though these villages were very ruin-
ous, and the roads very bad, often
breaking our carriage, yet we were not
prevented from continuing our jour-
ney, and we got to a frontier place
called

F R O M

WARSAW TO LONDON.

IN the morning of the 5th of *September* 1764 we set out from *Warsaw*, and passed the night in the village of *Rava*. The next night we lay at *Peterhoff*, and the following at *Witawa*. Though these villages were very ruinous, and the roads very bad, often breaking our carriage, yet we were not prevented from continuing our journey, and we got to a frontier place called

called *Weriskow*, where we lodged. The next day we entered the *Prussian* territories in *Silesia*, and passing through *Wartemberg*, we found that frontier town well guarded by a *Prussian* garrison. Passing through *Oelz*, where the inhabitants cloath themselves after the fashion of the *Hollanders*, we reached in the evening *Breslaw*, the capital of *Silesia*, where we had the pleasure of seeing the king of *Prussia* review some of his troops.

AFTER four days of rest we set forward on our journey, and on the 14th, passing through *Domslau*, *Jordansmuble*, *Nimpsch*, we lay at *Frankenstein*. In these villages, or rather fortresses, there are tolerable good houses.

Pursuing the same rout next morning, we passed through the fortrefs of *Glatz*, which is situated on an eminence, and is well fortified and garrisoned: in this as well as all the fortresses of *Germany* they demand of travellers their names, whence they came, whither they are going, and their business. Keeping on we came to *Rainetz* a *Prussian* frontier. From thence we entered into *Bohemia*, but the darkness of the night obliged us to set up at a little village, a small distance from *Nachod*, an imperial fortrefs; passing through which, the next morning we saw some well cultivated lands of the small towns of *Jarowitz*, *Konigratz*, and *Clumetz*, where we lay. The next day we con-

M tinued

tinued our rout through *Konigstat*, *Numberg*, and *Lissaw*, an imperial fort, at a little distance from which runs the river *Elbe*. Travelling forwards the whole day, and part of the night, we came to the city of *Prague*, the capital of *Bohemia*, on the 13th of *September*.

ON the 24th of *September* we left this city, and during five days journey we saw several pretty villages, and particularly the citadel of *Pilsen*. The roads of *Bohemia*, through the woods, are terrible; they are full of rocks and sharp stones, which beat a carriage to pieces, besides not suffering a traveller to go above a foot pace; and indeed it is a most tedious way of travelling through

through *Germany*; and the bad roads, more than the extent, makes journeying there very tiresome to an *Englishman*. The situation of the villages interspersed through the country, and some rocks which rise up out of the water, afford a very pleasing prospect. We came to *Nurenberg* on the 28th about mid-day, and leaving it on the fifth of *October*, we passed through *Closter Heilbrun* and *Anspack*, and lay at *Feuchwang*; the next day through *Creilsheim*, we came to the city of *Hall* in *Suabia*, where we found very good accommodations; the following day brought us through *Obringen* and *Hailbron*: on the succeeding day we saw the village of *Pintzen*, and in the

M 2 evening

evening arrived at *Heidelberg*, a city tolerably large, with good streets and buildings, formerly the residence of the elector palatine. About the middle of next day we reached *Manheim*, the residence of the electoral court of the palatine on the *Rhine*.

WE continued our rout on the 11th, and crossing the *Rhine*, the country is beautiful, with many vineyards on the banks of the river. In the dusk of the evening we got to the old city of *Worms*; the next day we lay at the fortrefs of *Creutznach*; the following, after four leagues of very bad road, at the village *Deminte*; towards the next evening we crossed
the

the river *Moselle*, and slept in the village of *Lisab* ; on the succeeding day we passed over another arm of that river, and lay at the city of *Triers*, the residence of the elector. It is a melancholy old city, crowded with churches and convents ; so that as soon as I laid down to rest I was immediately waked by the tolling of a dozen belfries : a circumstance as contrary to sleep as would have been a battery of cannon : the same disturbance happened at *Namur* and in many other *Roman* catholic cities. We came next to *Luxemburg*, belonging to the queen of *Hungary* ; it is well fortified and well garrisoned. Eight leagues of very bad road brought

us to the village of *Atten*; and eight leagues more, or the next day, to *Flamifoul*: the following night we lay at the village *Emptionne*; we passed thence through the city and fortrefs of *Dinan*, belonging to the prince of *Liege*, which is situated in a large valley, and crossed by the river *Maas*; there are still some remains of an ancient fortrefs towards the upper end of the valley: continuing our journey we lay that night at *Florin*, which is under the dominion of the same prince: we then passed through the fortified towns of *Philipvil*, *Maubege*, *Valenciennes*, *Donai*, and *Bethune*, all belonging to *France*; from thence to *St. Omer's*; and so on to *Calais*, where we

we embarked in the evening. On the 30th in the morning we landed in *England*, and the next day brought us safe to *London*.

F I N I S.



H.
Baltimore

Calvert, Frederick

A tour to the east in the years 1763 and 1764 ; With remarks on the city
of Constantinople and the Turks ; Also select pieces of Oriental Wit,
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